

First Principles in Religion, Morals, Government, and the Economy of Life.

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as above

Our object by this publication, is to promote pure religious and moral Christian reform:—the abolition of Jew-bidding, caste, the run-trail, and kindred errors—the application of Christian principles to all the relations, duties, business arrangements, and aims of life—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering society the type of heaven. Our text book is the Bible, our standard, the Divine law, our expository, obedience, our plan, the Gospel, our trait, the Father, our life, our navy, the whole armor of God.

Containing the testimony of the Scripture against slavery, and the scriptural method of treating it.

"To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." **Isa. 84:20.** — All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness. That the man of God might be perfect, thoroughly furnished unto all good works. **2 Tim. 3:16, 17.**

Part III.—Slaveholding brought directly to the test of the Bible

CHAPTER XXV/8

THE PROPHECY OF MICAH

Micah was contemporary, partly, with Hosea and Isaiah, and partly with Amos, having prophesied "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah." He prophesied "concerning Samaria and Jerusalem" the capitals of Israel and Judah.

"Woe to them that devise iniquity, and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hands. And they covet fields, and take them by violence, and houses, and take them away, so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord, Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go hanghtily, for the time is evil."—(chap. 11, 1-3)

The form and dogma of the oppressions of Israel and Judah, at this period, and which were repented in this and in the preceding prophecies, is here again, distinctly marked. It was not the oppression of a distinct race or class, who were regarded as having no rights, no possessions, nor the capacity of ever acquiring any, from generation to generation, the oppression of a race who were themselves held as that is, No Israel and Judah had not reached that bottomless pit of iniquity. They were not charged with it, nor even with doing it. But they were those in the land whose estate, from some cause or other, in part, from the fault of the oppressor, had fallen into decay. They were not the victims of further oppression, but they were the victims of the instances of the oppressor's real iniquity.

upon them. Not leaving their punishment to the mere operation of what men call natural causes, as they conceive of them, he would have them to know that he did not consider it beneath his dignity, nor beyond the sphere of his operations to direct the details himself in accordance with a settled design and purpose, on his part, to bring to pass the retributions with which he threatened them.

In the same chapter, the prophet declared the word of the Lord, still farther

10 thou that art named Jacob, is the Spirit or the Lord
trinitarian? Are these His doings? Do not my words do
good to him that walketh uprightly? Even of late my
people is risen up, as an enemy. Ye pull off the robe with
the garment from them that pass by secretly, as men averse
from war. The women of my people have ye cast out from
their pleasant houses, from their children have ye taken
away my glory forever. Arise ye, and depart, for this is
not your rest, because it is polluted; it shall destroy you,
even with a sore destruction."—(v. 7-10).

They were created by the name of Jacob, and are named to be God's people. They even seemed to suppose that the Spirit of the Lord, was circumscribed, and dwell with them only. But God demanded whether *their* doings were His doings? Of late, his people had acted the part of enemies. Their treatment of the peaceful and unoffending, especially their barbarous treatment of women and children, were evidences and instances of their rebellion against Him. They were bidden therefore, to depart, for the land was polluted by them, and instead of supporting them, it should destroy them. The people of this country, its rulers, its churchmen, its ministers, will all discover, within this hour, that the mission that applies to their case? Can they listen to these divine denunciations for such sins, and not tremble? Are they initially blinded?

In the next chapter, the message proceeds farther:

“And I said, hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment? Who hate the good, and love the evil, who pluck off the skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces for the pot, and as flesh within the cauldron. Then they cry unto the Lord, but he will not hear them, he will even hide his face from thow at that time, as they behaved themselves ill in their doings. — (Ezra. xii. 1-4.)

Abolitionists have been charged with exaggeration in describing the horrors of our great prison-house. But when have their descriptions exceeded this, which the Spirit of Inspiration gives, of the oppressions of Israel and Judah? And who that has examined the subject can pretend to believe those barbarous exaggerations of the cruelties of our own land? The Bible has not exaggerated the language of the prophet when he said, "Behold, the facts of this country are such that, were I blind, I could feel the sin of this country, and I would be blind." The prophet said, "And I will reveal the secret things."

The false prophets who would not reprove oppression, but forbade those who did, and "made the people easy." Some of them even practiced oppression themselves, and cried peace, while preparing war against all who refused to sustain and feed them. Behold the picture! Is it a strange sight in this country? Have we seen nothing of the kind?

Do we never see such prophets invited into the pulpits from which we seek instruction? Do we never hear of their presence and influence in our ecclesiastical bodies—and in moulding the measures of our Missionary, Tract, and Sunday school Committees? What does God think of them? How would he have us regard and treat them? How does he say he will himself treat them? The answer to these questions is easy. A child in a Sabbath school might answer them.

The prophet Isaiah presents to us, in his own person a refreshing contrast to such prophets. "The Spirit of the Lord" had instructed and commissioned him to perform a work directly the reverse—to set the part of an "agitator," a "disturber" both in the church and in the nation, so long as oppression was tolerated in either of them, and whether in Israel or Judah.

Which was in the right? Micah or the prophets who thus cried "Peace"? Which is in the right in our own age and nation? Those who are doing the work of Micah, or those who are doing the work of the conservative prophets of Israel and Judah? Let those who hear and reverence "the Word of God" consider and determine. "To the law and to the testimony."

We quote still further from the divine message.

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof, teach for hire, and the prophets thereof divine for money, yet they will lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion, for your sake, be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest."—(v. 9-12.)

Here is another picture of the present as well as of the past—a picture too minutely exact to have been an accidental coincidence, or the mere result of the operation of similar causes. The spirit of the prophecy must have determined to fit the message to this age and nation as exactly as to the age and nation of Micah! *Our Zion*, using the word in its usual religious sense, is now attempted to be built up with "blood," with "iniquity." Not only is "the prince of blood" welcomed to the treasury of the Lord, but the people will have the cry of "Peace—no agitation, no interference," as testimony against the sin of oppression! The *Tram Committee*, the *Sunday School*, all agree in this. The messages of the prophets are all agreed to favor the rent of the pews. The various national councils, the political party, the candidates for office must all be managed by the hands of financial and aristocratic influence. The office, the pulpit, in a word, is the property of the few. All that is said of

